

M-2357

Tuesday, Index, N.Y.

January 29, 1974


Must Remain in
Transcription Room

MR. NYLAND - How long ago was I here? Four or five weeks? I listen regularly to the tuesday meetings. You have to excuse my voice. I have a little cold. So if my voice breaks halfway then you have to be patient. Every once in a while my voice gets lost and I have to find it again. So what will we do? Talk about what? ^{And} Questions, as I say, I have listened to different questions from different people. I only know a few names, maybe I would recognize the voice. But are you satisfied with getting enough information about what you should do, and can you continue with it? And if so, that is, if, since last week when Robert was here, you are now continuing and have continued during this week, what are the results, and can we go on from here? So who has questions about Work?

Gerald Schutz - Sir,

MR. NYLAND - Yeah.

Gerald Schutz - It's Gerald.

MR. NYLAND - Gerald Schutz?

Gerald Schutz - Yes.

MR. NYLAND - Right.

Gerald Schutz - Last week I said that -- I said to Bob that I believe my wish was below the surface. And he said if that's the case all you have to do is go to find it and what I - I found this week is that a vast number -- most of the time my wish is not just below the surface, it's perhaps not there at all or -- or perhaps I don't have the wish that I would hope I have or

think I have. And -- and I've been struggling and pondering with this thing for maybe two or three weeks, it's, and that is, to resolve the problem of wish or no wish or how to deal with ..

MR. NYLAND - Yeah, can you buy it?

Gerald Schutz - Excuse me?

MR. NYLAND - Can you buy your wish?

Gerald Schutz - No, I ...

MR. NYLAND - You think there are places where wishes are for sale?

Gerald Schutz - No, I think it's -- it's ...

MR. NYLAND - If you see a person with a wish, can you go over there and say, where did you get your wish?

Gerald Schutz - I think that if I look at my life in a different way perhaps I will find a wish.

MR. NYLAND - No, don't tell me you don't have any wish. Of course you have wishes. Even when you select a tie, what kind of a tie to wear. Or if there's a hole in your trousers you put another pair of trousers. Of course you have wishes, you wish the whole day.

Particularly when you want to eat, is that a wish on the part of your physical body?

Gerald Schutz - Yes, it is.

MR. NYLAND - And you see a friend and you want to shake hands with him, isn't that a wish?

Gerald Schutz - Yes.

MR. NYLAND - When you're thirsty, you have a glass of water, you drink. There are wishes all over the place. It all depends for what particular purpose you have a wish.

Gerald Schutz - Well, I'm talking about a wish to Work.

MR. NYLAND - That's -- that's right. So now what is your wish without having the wish? How would you define what you want to accomplish, or what do you expect of Work? Why do you want to Work?

Gerald Schutz - Well I have an aim. It's hard for me to verbalize it ..

MR. NYLAND - No, no, it is not hard. It is very simple. What is the aim?

Gerald Schutz - I want to be more in touch with my life.

MR. NYLAND - No. That's not an aim. You are in touch with your life now. You pinch your fingers you are in touch with your thumb. You know damn well you are alive because you keep on breathing. So, of course you are in touch with it.

Gerald Schutz - Well, I want -- I want to be Conscious I want a ...

MR. NYLAND - Why do you want to be Conscious?

Gerald Schutz - Be -- because I -- I can be more of a helping person, caring person, can -- can be more in -- in life, to -- I -- I've heard it said that to take some of the problems from God, to -- to relieve the sufferings of ..

MR. NYLAND - Yeah, but isn't that a big thing? Hmmm? Can you imagine God coming into this room and say, where is Gerald?

Gerald Schutz - I know that when I'm Working, when I'm Conscious ..

MR. NYLAND - No, no, no, I don't know if you are, but in any event you just ordinary person aren't you? Trying to get along in this world, with wishes. And then you hear about the possibility of a spiritual development and that creates another kind of a wish and it's very definite, you wish to have such a spiritual world develop or to reach more understanding about yourself. That may be connected with what you want to do with it, ultimately maybe helping God, yes. ^{That's} ~~It's~~ possible. But for the time being let's see if you can help yourself

first. Don't you think that God would ask you, you come and say, yes, I want to help you, and God says, what can you do? Let -- let's get down to brass tacks. Well you -- you're just on this -- on this earth, huh? You're walking. You're a human being. You have certain thoughts and feelings, ambitions, desires for this and that, whatever it is now, what is your aim? In a very simple way, it is to grow up, isn't it?

Gerald Schutz - Yes.

MR. NYLAND - Good. To become a Man, right?

Gerald Schutz - Yes.

MR. NYLAND - Good. Now you are what you are and you wish to become different, right?

Gerald Schutz - Yes.

MR. NYLAND - Good. You dislike what you are in relation to that what you would like to become.

Gerald Schutz - Yes.

MR. NYLAND - How deep is that wish?

Gerald Schutz - Well, it's not very deep. It surfaces ..

MR. NYLAND - No, then -- then don't talk about Work.

Gerald Schutz - But, sir, I'm -- I'm confused ..

MR. NYLAND - No, you're not confused, you're just weak. You're not confused. You try to ride too many horses at the same time. If I want to Work, if I want to find out what it is when I become so called Conscious or Conscientious, if I have an aim for the development of my spiritual life, and I say that to myself, yes, honestly God, I want that, I pray sometimes for that and say, please help me. I come back to myself and say where is my

spiritual life? Because I say that I want to develop it, no, I have to find out where it is first. And ^{it} becomes very simple. There are lot's of things you have to do in ordinary life and you cannot think about Work and at other times circumstances are a little simpler and easier, then you can devote some time and energy to that kind of a wish, and *(the fulfillment of it)* Now either you have that wish or you don't. If you don't, don't talk about it. But I'm sure there is a wish, but you make it much too complicated. What is wrong with walking up and down in a room to see if, at such a time, what we call a little 'I' can be present to you and observes you?

Gerald Schutz - Sir, I find that that's the best time for me to Work ...

MR. NYLAND - Good then you keep on Working that way. Day after day. Morning after morning, during the whole day, in the evening, every time when you happen to think about Work, you try to Work that way. In simplicity. And don't lose yourself in all kind of considerations. That is a little too much philosophy and the question of helping God will come in time, but at the present we are just little slugs trying to get along. You know what a slug is, huh?

Gerald Schutz - Yes.

MR. NYLAND - Yeah, and you know it goes where and lifts up the head a little bit and then lift it up a little bit, that's what we are. Okay?

Gerald Schutz - Yes.

MR. NYLAND - Okay. Simple. No complications in your explanations or in description of what you want *(and this and that)* that's all ultimate aim, it's beautiful, but I'm here, I sit here, my stomach tells me I ought to eat, I have to eat, I have to sleep, I have to get up, I have to do this, I have to do that, all of that I take care of and while I take care of ordinary things I

^{ask}
~~have~~ God to allow me to have this 'I' there so that the 'I' can give me real knowledge about myself. That's all I want. I want truthful things. ~~Alright~~ ^{the questions} now, Gerald?

Gerald Schutz - Yes.

MR. NYLAND - Now it is simple and now no more questions like you have asked before. It is now question for you to relate, to talk about your attempts in a very simple way of actually receiving information about yourself on which you can count. We want the truth about ourselves. We want to know what we are. Not as yet the reason why we are the way we are, I just want to establish this kind of a fact. I am alive. And something in me becomes Aware of myself being alive. And I want to do that in a variety of different circumstances. ~~Alright?~~

Gerald Schutz - Yes.

MR. NYLAND - I hope it's clear now.

Gerald Schutz - Yes.

MR. NYLAND - Okay. Yeah? These are sometimes ^{the questions} that I feel when I listen to your meetings. That uh - sometimes they are not answered strictly. It's quite alright to go along with a little bit of fantasy and a little bit of description and a little bit of ^{an} encounter group, but it's not enough. Work is Work. There is a very definite definition for that and what one has to do. Now if you want to grow up as we mean it, you have to Work. You have to work for a living and this time it is your inner life that has to be alive. And you Work for that. Now let's hear, who has made attempts?

Questioner - Mr. Nyland?

MR. NYLAND - ^{Yes} Yeah. Who is it?

Peter Franklin - It's Peter ~~Frank~~kin.

MR. NYLAND - Yes, Peter.

Peter Frankin - ^{Frumpkin} There's ^{my} question that's been bothering me about my Work in the past week. In connection with a certain experience I had which I was trying to tie up to Work, to see how it could help me and if it gave me any food for Work. And I think I was looking at it the wrong way.

MR. NYLAND - Yeah, I think you start with the wish for Work, aren't you? ~~that's right~~

Peter Frankin - Yes.

MR. NYLAND - ...shouldn't you. Yeah, right. So when you see that do you stop everything and start over?

Peter Frankin - Now I do.

MR. NYLAND - Why don't you?

Peter Frankin - Yes.

MR. NYLAND - Peter, you say that you're serious about Work?

Peter Frankin - Yes.

MR. NYLAND - You are. I'm sure because you have asked questions before. So why can't you come to the conclusion when you're on the wrong road, you say I'm sorry I'm on the wrong road, is it a detour or I will go back again.

Peter Frankin - Yeah, that's -- that's what I wanted to ask.

MR. NYLAND - Yeah, that's right.

Peter Frankin - (^{that's} apparent to me)

MR. NYLAND - That -- that you don't do. You go on the wrong road or rather you discover that it is a little wrong, but you stay there. Try to imagine you go from one place to another place where you have to go and let's say you are on 59th street and you go up

Lexington avenue, you want to go to 86th and then you find yourself all of a sudden in 3rd avenue and in 2nd avenue and so forth, you're in the wrong direction, you're going east, and you should go north. Well is the wish for going north still with you when you discover you are going east? Don't you say to yourself, how stupid I lost the direction, I'm going back again to where I was, 59th street, and there at Lexington avenue I walk north. It is the same with Work. Work on oneself. I discover that I'm not as yet full grown enough and there is a tremendous amount of Work so called that ought to be done, that I think I can do. I look around first to see if mother nature is going to help me. Well, she doesn't. She doesn't tell me really very much because she says, well, I've fed you enough for a little while so that you could grow up physically and for the rest your feelings, they have reached a certain level and your intellect also is at a certain point and that's enough, that's enough for me, Mother Nature says, for you to exist because after all you exist for me in order to help myself, that is Mother Nature to maintain herself, ^Then you go and pray to God and you can say to God, can ^You help me, I want to get away from here? I want to go to Heaven. I want to find out the road to heaven, what do I do? And if it is in prayer only, all it is that you hear the reflection of the voice and you don't get an answer. Maybe you can get an answer sometimes when you're really up against it and then you sleep about it and the next morning you say now maybe it is the will of God that I do this or that, maybe that happens, every once in a while, but very very seldom really. Then what is the third way that I want to do? To find out what I think about myself and to see if actually this what is my personality has the capacity of doing something a little different from Mother Nature. And that we call of course Great Nature, but in any event it is different from what I am now, sometimes I say I'm unconscious and would like to become Conscious, I have not much of a Conscience; I want to have a real

Conscience. I have only wishes; I would like to have a Will. I would like to become an harmonious man. A man who is in equilibrium and at peace within. I want to have reliance within myself. Self confidence. I want to continue to have aspiration, changing it to inspiration, I want to find out what is the truth about myself. These are the thoughts that I should have and then I say the only way that is indicated for me to get to another place is to follow a certain direction. And there is a sign and it says, ~~To~~ Infinity. ~~All~~right, Peter?

Peter Frankin - Yeah, okay.

MR. NYLAND - Yeah, play a little bit with yourself. See what your body sometimes wishes and what your feeling and your mind wishes. And see if there is perhaps at that time a kind of an older brother who tells you, Peter, don't do that, don't go there, you have done that already a thousand times, it doesn't lead anywhere. Here, I tell you, you take one step and another step and another step and you see if during that time maybe something can exist within you which is then observing you and becomes Aware. ~~All~~right, Peter?

Peter Frankin - Yes.

MR. NYLAND - Better questions next time when you ask them, will you?

Peter Frankin - Yes.

MR. NYLAND - ~~All~~right. Come be at school, you know? ABC.

Steve Feldman - Steve Feldman.

MR. NYLAND - Yes.

Steve Feldman - I was listening to a tape in which ..

MR. NYLAND - You have to talk a little louder because sound doesn't go around corners.

Steve Feldman - I was listening to a tape a few weeks ago in which you told someone who was -- uh, recommended that when they were doing the dishes that they do a dish over and

over again, then stop and try to make a Work attempt, um ...

MR. NYLAND - Didn't you bring that up the same question with Robert last week?

Steve Feldman - Yes, I brought it up to Peter and he asked whether I had any results from doing this and I said, no. He recommended then that I try to, um, instead of just making a Work attempt I needed more energy, um, I wasn't being successful, he told me then to relax, try to relax and possibly the energy would come that was being used up by being tense. I wasn't exactly sure what he meant but I did try this um every time I thought of -- thought of Work or thought of making an attempt, this came to my mind of relaxing and trying to make an attempt. Uh I was able to relax to some degree and I did notice a tenseness that I hadn't noticed before uh I wanted to report on this um that's my report.

MR. NYLAND - I think it is right. You know when you are tense and you relax there is energy that perhaps could be made available for the wish, but it's a little round about way of going at it. A wish comes from something within me realizing that that what I am is not what I wish to remain. That creates the wish. I'm interested, as I say, in growing up. It means that I am what I am now is far from being grown up. I'm not a Man. I cannot control myself. I don't even know sometimes what words to use in order to express what I really feel or think. Those are the problems that concern me. Not so much that there is energy that if I can relax it that I will have that available for something else. I want to find out why am I in such a tense state. Why is it that I tense up, that I get angry, that I lose energy in all kind of directions without really having any result from them, why can't I be just ordinary and concentrate on that what I have to do in daily life and at the same time try to find something that is also Aware of me while I'm doing that? You understand that, Steve?

Steve Feldman - That's where I was confused because I couldn't put the ...

MR. NYLAND - Yeah, your wish has to come from something else. Your wish has to come from the realization of what you are as a human being on this earth. Even if you can explain that the reason you are that way is because you are on earth, but then one tries to see how much of heaven can you bring down to earth in order to change yourself? Sometimes we pray for that and you wish that God or Christ or Jesus or somebody, Buddha, would be down to earth telling you, at the time when you do see them, said, thank God there is at least a piece of heaven and it is different from ordinary life as I live it now. There has to be in you a certain aim of a realization of what things might be, not exactly describing how exactly it is going to be, but something that is like a feeling you have towards that that you would like to have that become reality. This is a question of your aliveness. If you see and know that in ordinary life you are bound or that your life cannot be expressed the way you would like to express it, or that sometimes it expresses itself without any desire on your part and it just happens to be or ^{it's} ~~that's~~ habitual. Then you say, I lose energy and it is for not really for a good purpose. I look at myself many times in relation to other people and I say what kind of talk do I have with them? At the end of the day I say how much of my energy, my time, was spent on what? And what did I get from it? I consider myself a piece of machinery or like a factory and I'm interested to have that factory run efficiently. I don't want waste. I'm critical about myself that perhaps I spend too much already energy for which I don't have a right kind of a return. And I think those questions become much more important. I am tense, naturally, if I happen to lift up something or certain things are difficult, I use a hell of a lot more muscles than is necessary and I say it would be very good if I don't have to do that because then that energy would be available. I doubt it very much. I don't think the energy is available. It is there, but it is not available for the purpose of growth. Growing --

growing up with one's inner life requires a very special kind of energy. It is an energy which does not belong to this ordinary life on earth. That is I would call it unconscious energy. It fulfills a requirement of a man walking here and sleeping and drinking and satisfying himself with energy that is available which is of an earthly character. I don't want to say a low character, but in any event it is a certain form of energy that has no particular wings to become different. When I talk about my inner life I talk about an entirely different kind of a world. I start to consider that world when I see my feeling and I see that that feeling could expand or that I wish actually that it would include a great many of other forms of life or that I would have an understanding of such a totality of life. And with my mind I know it is just right for being able to get across the street and to read a book and to think a little bit about life in general and perhaps even have some inventions which I can commercialize. But what am I doing regarding my mind in understanding a totality of something existing as a universe and where do I find my place as an ordinary human being now living and in relation to other people also now living and what is the aim then if I live now on this earth and I have to die, what is it that I have to do? You see I take on a responsibility for my life and then I say if that responsibility has to be discharged, I have to Work for it. Because apparently if I just don't Work it doesn't happen to come. You understand? Your wish is quite different. The wish is not in not being tense. The wish is to become a Man. Really to grow up. Really to be honest with yourself. To see what you are. I said a little while ago as a slug. If you see that, ^{then} ~~that~~ that is what you are, how stupid you are sometimes, nincompoopish, all the different things that you feel doesn't belong to an ordinary man even, let alone a Conscious Man. Keep on describing for yourself what you understand about Consciousness. What do you understand about Conscience? Such are terms

that are completely abstract now. And you imagine them to be in reality and then personify them so that they become part of you and then you have an ideal towards which you as an ordinary human being would like to strive to become an extra-ordinary human being. As we say to change from a personality to become a real individuality. ~~Al~~right?

Steve Feldman - Thank you.

MR. NYLAND - ~~Al~~right, Steve. Now again I ask you also no more questions like you have asked before. Straight questions, how do I Work? Because that has to become clear if you think about Gurdjieff and you try to read All and Everything. You have to get from it a description of a method of what is necessary to be done by each person because all of us are unconscious. There is no maybe about it. You can say one is a little more unconscious than someone else, maybe, but you are sufficiently in the dark to say there is no light. And when you want to Work it is a question of shedding a little light in the conditions in which you now happen to live. And the beginning of Work is the beginning of dawn. Even before the sun is above the horizon you already ^{have} had light which is reflected from the clouds sometimes, 18 degrees below the horizon, the sun becomes in that sense already visible, that is noticeable, this is the beginning of 'I'. And that later on when it comes above the horizon and it has a chance to get into the zenith of where you live at twelve o'clock midday, that is the process. Now who has been Working now? Let's talk about that kind of attempt. Yeah, come on now, come on now. Yeah.

Questioner - Mr. Nyland.

MR. NYLAND - Yeah.

Questioner - I don't uh, what I have been doing is setting aside a certain time every day and trying to self remember what went on during that day, I only do it for each day. I don't try

to do any more or any less. I try to remember what I said and what I thought.

MR. NYLAND - Yeah, can you, do you have to limit it to these few attempts?

Questioner - It's ver -- I -- oh I am just ^{started} ~~start~~ I find it very difficult to ...

MR. NYLAND - Were you here just about two months or so, August..

Questioner - I am very new, Mr. Nyland, uh ..

MR. NYLAND - August?

Questioner - Uh this is my first meeting in a long time.

MR. NYLAND - Oh is this first meeting?

Questioner - Yes.

MR. NYLAND - Oh. Where were you before?

Questioner - I had gone to meetings about six years ago. I had attended three meetings and I had dropped out and ^{ever} since then I have been reading.

MR. NYLAND - Were they some of our meetings? ()

Questioner - Yes. This was about six years ago ..

MR. NYLAND - Where was it? 29th street?

Questioner - This was on Lexington avenue ...

MR. NYLAND - 165?

Questioner - Yes, I think so.

MR. NYLAND - Oh, really?

Questioner - Yes.

MR. NYLAND - So why did you drop out?

Questioner - I didn't have a strong enough .. I didn't have any desire at all, I had come because some friends of mine had wanted to come and they dropped out and I did not have

any idea about what was happening, I hadn't read anything, I didn't know anything and I just you know went along and ..

MR. NYLAND - Yeah, I was not a good salesman.

Questioner - I don't think I've ever heard you speak before. Uh, Mr. Marshall was there, I don't remember you though.

MR. NYLAND - And Mr. Marshall is here now.

Questioner - Yes, I know.

MR. NYLAND - But in any event you're back here ^{aren't} ~~are~~ you? Like a prodigal daughter.

Alright now let's start again from the beginning to see what you do remember and then link it up with that, huh?

Questioner - Well, first of all I wanted to know if what I was doing ^{was} ~~is~~ the right way, it -- or I feel it is, it's helped me quite a bit and ...

MR. NYLAND - I think it's right. The feeling is first in the ordinary sense, try to see yourself. Awareness is of course like a mental activity of something that has to take place with your thoughts, but also regarding Work, you have a feeling about yourself and sometimes that is a realization, sometimes it goes further than a realization because to it may be attached a certain kind of knowledge which comes to you as a result of intuition and I call it simply an emotional way of looking at myself in Work. But the question is always what is it that I want to reach with this kind of a knowledge? Because I can say I want to accumulate a great many facts about myself, I can also say, yes everything that I now know about myself is truthful, but what good is it to me? Because it is a difficult process in that kind of a direction towards Consciousness, I'm constantly opposed by my unconscious way of thinking. And if I say that this 'I' has to function separately from that what is functioning now as an

unconscious state in my brain, then there is all the time the chance of a fight or telling my unconsciousness telling my consciousness that Consciousness has no right to exist because it's quite all right for the existence on earth and I'm just ordinary unconscious man. Something has to be kindled in one of ^{Seeing} ~~saying~~ that I'm really two-fold. I'm partly on this earth and partly I wish to walk in heaven. I said a little while ago I would like heaven to come down, but in order for me to have heaven ~~to~~ actually participate in what I am, I would almost say I have to eat it. And so I'm really looking for that kind of heaven within myself which then if it would be there, could kindle everything that is still latent and perhaps atrophied and as it were to wake it up. And I'm starting to find out that there are certain things that sleep in me which I feel ought to be awake and one of them I call my Magnetic Center because that is really the center of my own little world within and the other I call a development of the different feeling states, combining them into one real emotional state of myself of devotion towards that what I consider life or God or eternity. And it is really that kind of development that gradually should start within one and give you the reason why a spiritual life can help you in the conditions in which you now live. Because where you're living at the present time there's very little room perhaps for the inspiration which could come from your spiritual existence, and without really starting to define what is spiritual, it ^{Sometimes} is in the first place finer, more sensitive, extra-sensitive as perception, and that what really belongs you already feel to a different kind of a world and sometimes you don't even want to talk about it because you're afraid that someone else may not understand you and that if they don't, that then it would make you feel ashamed. So it is a problem that exists for each person to discover what is really his own wish for himself, I say sometimes then, to grow up, but it also means I must know what has to grow up. That means in the first place if that what can

^{Now}
 grow up is not as yet full grown and what is it in me that is not as yet full grown and still has the potentiality of growing further. I say in the first place it's my feeling. Because my feelings many times, let's say are ninety percent concerned with myself and my own wishes and my world in which I want to be self centered or selfish or perhaps concentrated with a little bit of self love whatever that may be, but in any event I don't allow too many other things within myself, giving it to someone else unless I get a return from it. I think this attitude of caring for myself too much has to be reduced. And I should make allowances for other people ^{also} to enter into my world and particularly when I have relationships with other people there may be a give and take between two or three or whatever the people are for myself as well as for someone else and with this I start to enlarge my emotional state and the consideration of ~~other~~ ^{different} forms of life existing equal to myself and then I read that I should love my brothers and sisters or every neighbor as a brother and I say how can I do it? Because I don't belong to that family. But if I see it on the ^{or} -- from the standpoint of a spiritual life, I may understand really that family relationships also can extend to that kind of spirituality and I start to live much more with the accent on that what becomes more and more my own
 ✓ reality and gradually that what is a behavior form of the expression is reduced a little bit in the background because I don't want it to interfere with the growth of that what I really wish for. So then I start to think, I start to feel, I start to read, I start to talk, I start to meditate, I start to acquire a great many data about such worlds which also exist which are difficult for me to fathom, difficult for me to realize but never-the-less I want to admit that they do exist and perhaps I can become part of it. How much that is now developed over the years that you were not here as a result of experiences in ordinary life, how much you are now as a human being interested in Work which then as Work could help you further, you have to find

for yourself first I think, what is this question of your own spirituality? Do you believe in the existence of it? Do you think that that could grow up? Do you realize that you might still have to go through a tremendous amount of developing vibration rates and that at the present time it is just good for just ordinary little bits of thoughts, and then if you keep on thinking and feeling, if you keep on talking to yourself, is there room for an all wise being existing like Father, God, Father or ^{son} ~~some~~ as Christ without saying that you have to become religious in an orthodox Christianity sense, but that there is more and more of that kind of knowledge which we call esoteric to enter into me and a wish ~~for~~ on the part of myself to -- to digest it, how much do I want to find out that kind of a secret? Of a secret doctrine of Blavatsky? When I read it and I don't understand it. That maybe for a little while I'm interested in Theosophy and see what are the different levels of being. Maybe I become interested in Christian Science of an understanding that there is really no matter but that everything is spirit. I may become interested in Zen and see what is the concept of a moment. Or maybe there is the Maharabarata, the Ramayana, or the Bhagadvagita or Indian philosophies which appeal to me and I read and I read. Spend the time. Sit and think and see what you are and what you wish and in what direction there is a certain satisfaction, then you enlarge this particular soil in which you then at such a time can plant that what you really wish to grow. You understand what I mean?

Questioner - Yes.

MR. NYLAND - ~~Al~~right. How old are you?

Questioner - Thirty two.

MR. NYLAND - Okay, time enough. Right? If you need literature or titles of books or anything who can you talk with in this group? Do you know some people?

Questioner - The only one I know is Mr. Marshall.

MR. NYLAND - John?

John Marshall - Yes, sir.

MR. NYLAND - Well, you have a little task.

John Marshall - Yes, sir.

MR. NYLAND - Okay. ~~All~~right? Yah.

Questioner - Mr. Nyland.

MR. NYLAND - Yah.

Questioner - Joe Broch.

MR. NYLAND - Yah.

Joe Broch - Today, uh, I was thinking about Saturday night and what you said and the idea of a certain virgin area between the temples.

MR. NYLAND - Between the temples?

Joe Broch - Yes.

MR. NYLAND - No, above.

Joe Broch - Above?

MR. NYLAND - Yeah.

Joe Broch - Well, the i -- the idea of that the area, um, gave me a realization that if I don't get busy trying to develop that that as I know myself is going to die soon.

MR. NYLAND - Now, would it really? I -- I don't believe that really, you know? I think it is quite possible that certain things exist within oneself trying to find a place and not as yet finding the place and I still can remain quite alive. It's not always convenient but you know a person becomes for himself like a little family and having a little household. The members

of such a household are the forms of his behavior, the way he happens to think and the way he happens to feel. All of that I call a trailer. I put all my stuff in there and I drive around the country. Now it would be very nice if I find a beautiful valley, and then I take the trailer and hook it off the car and say here is where we're going to stay and we are going to build our house. But as long as I don't find such a place I keep on traveling around because I want more and more experience so that finally when I settle down I know I've seen many things and I've kept that what is good for me. So don't insist too much on the certain place. It's a very good thing to have it in mind that there is a place but don't worry as yet when the house is not sufficiently occupied. It is there. It will be there. It is for sale. It is for lease. It can become your property. In time you can claim it. Because then you will know when actually let's say you have to pay taxes for it, you have to uh engage some kind of a surveyor to see that it actually is your own. It's a very good process when you actually start to sit down and say here is where I build my tent. ~~Alright~~ ^{if I could} now, let's see, what happens when you thought about those places above the temple?

Joe Broch - Well it startled me in that it was a, usually I had an intellectual thought that it would be kind of a, a weak thought about it would be a very nice ^{if I could} life's work because it sounds like a good idea to do this but today it was a feeling of almost of a little bit of desperation and I really wanted to Work, and this has been a strange, I have been trying, I've been looking for that kind of feeling but it -- it hit me and as we ...

MR. NYLAND - Was it connected very much with the place? Did that help? That you now had a concept of where and from where it could start to operate?

Joe Broch - Well, the definite concept was, it seemed that that definite idea seemed to give me a way out for the first time and like I -- I just don't want to have a day like I had

yesterday or the day before but now I see a way out, before I just kind of accepted it.

MR. NYLAND - Good, ^{good,} whatever it did to you then there is a more of a determination on the part of yourself that you would like to Work.

Joe Broch - And then I tried to Work and my, my walking, I went back to my apartment and walked up the stairs and when I - and when I actually went inside my apartment I sat down and I -- there -- there was a tremendous amount of alertness but I - I've had that before and just for a moment it was um what seemed to be a separation. I sat down and I made a movement and it seemed ^{to be} ~~an~~ it for a moment but I was I was so filled and tense that um I knew - I tried to calm down and relax and what my problem really is that I I don't know what to ^{with} ~~do~~ this, that ..

MR. NYLAND - Can't you enjoy it? Isn't it a wonderful thing, like an adventure. You all of a sudden come to a place which you really don't know but everything seems to be quite lovely. What you should ask yourself is how come that I'm entitled to it?

Joe Broch - Well I felt very grateful.

MR. NYLAND - Yeah, and that is what I think you should remain. Just gratitude. Don't think as yet that you have to use it. It will put on you an obligation, ~~Afterwards~~ in the realization of such an experience. But in the midst of that experience, just enjoy it. Like a child. When a child is happy it's not going to say thank you. You, you know what I mean? You give a child a little toy and cows and maybe a horse on wheels and whatever it may be, and it runs off, it's going to try it out, and then the mother say, why don't you come back here and say thank you uncle so and so. Just the wrong thing. If you experience something quite lovely and beautiful just accept it. Don't try to analyze it. Don't try to say to yourself that you're not entitled to it. There it is and it happens to be that fact and you live it at that

time. Then what you have to do we will talk about on the other side of the cassette.

(side two)

MR. NYLAND - Yeah? You see when there is a realization of that kind of an experience you start to question, as I said a little while ago, why is it that I experience it? Does that put me under an obligation or not? You still have a choice. You can take it as an obligation and work with that, or you can say well it just happened, thank you God, maybe I see you tomorrow. The question for yourself after, and very short time maybe after, that you say what is it good for that I have lived through that experience that was like -- like paradise? And the realization that something has to be done is connected with the fact that it's not always roses, roses. That this going to change and that hell also exists for us. And that even at certain times we are in light, at other times we are in darkness and there is something that ought to be done and then the question of being content and going up to a certain level of satisfaction and going down again and coming up and down and up, this kind of vibration in which I find myself during the day, different kind of states, sometimes quite right, sometimes quite wrong, I see then how I waver and how I myself because of that does not -- is uh -- do not become reliable enough. And I say that what I experience has something to say to me. Apparently there is energy for it. And in the first place I say I thank God for giving me this experience. But now I also know that He expects me to do something with it. Because such experiences are like talents given to a man at a certain time and he has to use them and out of ten he has to make another ten and out of five another five and he cannot just bury it and thinking, consider himself a very good servant, because the Lord sends him out in the outer

darkness when He discovers that. So I take on it a responsibility when I feel that I'm entitled to it and I wish it, then I say, now I pay for it. And so these states in which you might be have to be followed by other states of yourself, but this time, intentionally made and that kind of a creation of a state in which you yourself now also could Work is your own. You might say it is to your credit, at the same time it is through the hand of God that this is happening to you and as a result the totality of what you are finds more and more a place in the reality of the universe as a whole, in the fact that you are alive and other things, people, whatever, also are alive, that life exists within you as well as in others and there is at that moment a contact between the conceptions of life as represented by you, and conceptions of life existing in the form of plants, animals, the animal kingdom, and humanity. And wherever it may exist a philosophy never ends, it goes as far as it can go when it is coming to an end it still goes further into infinity. But all together I start to think about myself and I say I'm grateful I experienced but now I must do something with it because I have come to the years of distinguishing Consciousness from unconscious. And then it will help you. All right Joe?

Joe Broch - I was hoping uh I realize that this may be incorrect and you are could or could help me or suggest to me a task that I could pay for that.

MR. NYLAND - Well you could pay for it by means of Work. A task is simply an -- an -- description. And how much you owe. If you make it a big task you owe a great deal because a great deal has been given. Whenever you start to link it up with the wish to Work on yourself you start your payment already. You may -- you may not at that time make a deposit in the bank but you already have gone to the bank in order to put a deposit in. And so you start at that moment, say let me see, what is now given to me? How now do I translate it into an activity of myself because that you say my conscience gives that to me as

a task and I want to fulfill this task because I know I have to pay for it. Something has been given, I must have the attitude of wishing to give something back. Now I give something back of my own, which is for me of equal -- equivalent value. It may not be as long in time but it may be as deep in intensity. I may also give something that is of a different kind of quality in relation to that what I have received. Which ever way it is my conscience will help me to tell me what is right and even if I give a little bit more than what I have received, I have that much more credit in the bank. Look at yourself as a human being experiencing this and that, different things, sometimes acceptable, sometimes understandable, sometimes rebellious, never-the less experiencing you are breathing and you keep on walking, you're still a human being and you're grateful for whatever experience you have had and now you say I will try to make conditions such that I am oftener reminded of the necessity of Work. Maybe at such a time I can really Work. You see this reasoning, Joe?

Questioner - Yes.

MR. NYLAND - Allright.

Questioner - Thank you.

MR. NYLAND - Yeah, allright. Yeah.

Questioner - Mr. Nyland

MR. NYLAND - Yeah.

Questioner - Julie ^{TANGMOREY} ~~Tangmorey~~. I was talking about the ideas ..

MR. NYLAND - Judith Emory?

Julie Tangmorey - Julie Tangmorey. ^{TANGMOREY}

MR. NYLAND - Julie, right, yes, yes, I remember you. Yeah.

Julie Tangmorey - I was talking about the ideas of Gurdjieff as I know them to a friend, to

another person and suddenly the room around me changed and I felt that that was the kind of energy where I should make an attempt, ^{and} so I remember I remember in a meeting someone mentioning to me turning, or I heard, let me say it like that, I heard something about turning the energy inward. Not, not um using it up and so I, somehow I did that without -- in other words the way I understood it and the way I did it was different and something, something registered my fingers, I was holding a key, and something registered the movements of my fingers without any description, and just - just movement and I, it was just for one quick moment and as soon as it was, you know, past I - I felt as if a candle or a light had - had come down and you know like uh, and like uh..

MR. NYLAND - Like a candle coming down.

^{TAIHOUMY}
Julie Tangmorey - Yeah but I mean my candle, you know what I mean?

MR. NYLAND - Yes, I know.

^{TAIHOUMY}
Julie Tangmorey - Like I've heard about Awareness being inside or Awareness being outside seeing you. I definitely felt as if outside something you know like that.

MR. NYLAND - Yeah. It is -- it is good as long as you don't become too sentimental.

And not too imaginary.

^{TAIHOUMY}
Julie Tangmorey - But those things aren't -- don't they have a meaning?

MR. NYLAND - They have a meaning. But you cannot attach too much value to them.

Although at the time when they happen like a hallucination, it creates a ^{FATA MORGANA} phantasmogana.

When you actually investigate it it looks like empty sand. It is good as a stimulus. Like a fragrance is good for waking up your hunger. It will never satisfy you as food. And so whenever you have to talk to someone about Work, it is good as a starter, as a beginning, and even if you imagine and maybe not so imagine, maybe in reality, who knows? That the

room changes and that conditions are different, it reflects on yourself and the acquisition of a certain amount of energy connected with the purpose why you want to talk to that other person. Hold on to yourself at that time in the reality of you yourself existing, don't fly away.

^{TANGMOREY}
Julie Tangmorey - I did that, I stopped talking and I did that.

MR. NYLAND - Yeah, alright. Okay, Julie, that it is alright. So it has a value but rather small. Don't blow it up too much.

^{TANGMOREY}
Julie Tangmorey - Well, I don't expect for you to tell me what to do next.

MR. NYLAND - You expect me to tell what?

^{TANGMOREY}
Julie Tangmorey - What I should do next. Now I know how to - to

MR. NYLAND - Turn around?

^{TANGMOREY}
Julie Tangmorey - (No I mean?) energy inward, now I ()

MR. NYLAND - Darling, if you can turn around and see the candle still burning it would be wonderful. As it is, if you at such a time, maybe you cannot do it at that time, maybe you have to wait a little, you could stop whatever you have been doing, whatever, if you were walking or if you were standing, stand still, if you were talking, don't talk, if necessary and possible, close you eyes and be, standing. In that sense, come to yourself but quite impartially. Because this is the time you have to understand what is meant by impartiality. The existence of yourself as you are, not describing the fact of that you are is perhaps better instead of as, unless you take the "as", as "as is". The fact of being. You come to yourself as being, not as a personality. Do you understand what I mean?

^{TANGMOREY}
Julie Tangmorey - Yes.

MR. NYLAND - Alright. Then you can continue. But then you have a clean slate. Not

soiled with all kind of previous impressions.

^{TAIMOURY}
Julie Tangmorey - In other words you have to -- this little 'I' has to see you impartially without, in the beginning without movement? Then later movement?

MR. NYLAND - It can be the existence of oneself is there when you are not moving. And there could be an 'I' becoming Aware of you existing, but the 'I' does not get much of an impression of you when it is standing still. When you yourself are standing still it is just a fact of you existing, as soon as you move impressions will be sent from that what you are to your 'I' and then the 'I' will start to function. It is quite alright to have an 'I' becoming Aware of the existence of yourself at the moment of your existence even when you don't do anything. But if you do not move and keep on standing, the 'I' is really hard put to continue to be Aware of you.

^{TAIMOURY}
Julie Tangmorey - But that would be like, you should do it, being still and then move?

MR. NYLAND - Yes, in general you are never still. Because even if you stand stock still the tensions of your muscles are still active. Alright?

^{TAIMOURY}
Julie Tangmorey - Yes, thank you.

MR. NYLAND - Okay, Julie.

Questioner - Mr. Nyland?

MR. NYLAND - Yeah?

Questioner - Bonnie Cross.

MR. NYLAND - Yeah.

Bonnie Cross - Um, last week Robert told me in response to a question when I would try to Work this week to try to make, and the thought of Work arose, to try and make breaks with routine, whatever I was doing, if I was standing up, sit down, if I was walking, retrace my

steps; which I tried to do and um it was the same problem as I had last week, there was a - I don't know how to call it except a lack of aliveness in my attempts.

MR. NYLAND - But it was a good suggestion wasn't it?

Bonnie Cross - Yes. I just don't know why I couldn't pursue it more successfully.

MR. NYLAND - Depends again on your wish to live. How much value do you attach to Work? At the present time your ordinary life. How much do you really want to see that you are bound in unconsciousness? How much of a wish is there to set yourself free? It really (is that.)

Bonnie Cross - A great deal.

MR. NYLAND - Yeah? That is in your mind. In your mind, sometimes your mind fools yourself. Because with having that great so called wish and you say it, you put yourself to sleep.

Bonnie Cross - Possibly.

MR. NYLAND - Because if you say just one tenth of that kind of a wish and then put to practice in the realization of your existence in the sense we mean it of an observation, immediately the whole thing would change. At most a wish or a thought is still neutral when it is as such in the mind. But when it is beginning to be applied it becomes a positive value. And the neutrality of the thought in the mind disappears and becomes negativity. There's no question if I drown and I wish to live, I make an attempt.

Bonnie Cross - But I don't think my wish is always that asleep.

MR. NYLAND - No, no I think it goes up and down a little bit. But sometimes it is not strong enough to continue with an exercise or some kind of experience.

Bonnie Cross - I'll try to reawaken it at those times.

MR. NYLAND - Maybe you cannot at that moment, but you can do it in smaller attempts. And then accumulating more and more energy then at a certain time there is enough and you can make bigger attempts.

Bonnie Cross - Can I continue?

MR. NYLAND - Oh yes. Each time ^{as} ~~that~~ you stand still you become a power house. You see if I stand still and ~~when~~ ^{BREAK} my mechanicality everything that is moving in me at the moment becomes an energy of place. It's a very heightened state when the motivations are stopped without giving it a chance for expression. You see these things? If something drops down sometimes the heat, like with lead, may make that piece of lead melt because a tremendous amount of energy is accumulated in the kinetic energy, when it hits a certain place it cannot go further it may burst open. If I am mechanical and I realize that, my motivations, everything, motions, thoughts and feelings, when I bring it all of a sudden to a halt, and there is a tremendous outburst possible with that energy, as I say energy of place, so that when I stand still and I (?) then I go, it is much and much more possible. Alright?

Bonnie Cross - Yes, thank you.

MR. NYLAND - In that way you can go like this, stop, go, like that. Alright?

Bonnie Cross - Yes.

MR. NYLAND - Such intensity sometimes one should have about Work. At all costs you should say. When you see yourself being unconscious and you really hate it, because it is so stupid, when you see conditions of yourself which you know ought to be changed and perhaps can be changed if you only attempt it, then with that you will have -- you create within yourself such a desire, you say, by God, I want to be a man. Then you will Work. It

may not happen so often but every once in a while when it does happen it's enough for you to remind yourself and to remember that. And when you've experienced it once of course there is a possibility it will come a -- come again. But all such things have to be put on a certain level of yourself a little bit more free from ordinary life and a little bit more free from bondage, a little bit as if you are walking on air, not as much attached to the -- to the earth. You are there, you always come down to earth, there's no doubt about that, but at least for a little while you -- you walk on clouds. So what else?

Questioner - Mr. Nyland.

MR. NYLAND - Yeah.

Questioner - My name is Richard DeFao.

MR. NYLAND - Yeah.

Richard DeFao - Last week I asked Robert about how I could get a clearer view of my mechanicality. And from the way he answered or for -- actually from the way I responded to his answer I got a pretty clear view of my mechanicality and this was very helpful to me for several days in Work. I did a lot of Work and I thought it was good.

MR. NYLAND - Then of course Robert is here, ^{he} can ask you what did you do now as a result of his answer, wouldn't you ask that, Robert?

Robert - Yes.

Richard DeFao - Well first of all I didn't even realize what was happening until I got home () after the meeting, but when I got home certain the forces what had happened to me and and I immediately tried to use this for Work, ^{and} so I tried to observe myself recognizing my mechanicality but just accepting it as I as I performed a simple motion and uh ...

MR. NYLAND - Did you wake up, Richard?

Richard DeFao - Well, I - I've come to question that particular time more recently. What, because I was so, I was so involved in what had happened that that I would say no I tried I tried hard.

MR. NYLAND - Yeah, I believe you tried, but that is why I ask.

Richard DeFao - But the next - but the next day is when I felt that something valuable happened because I didn't have the energy that I had the previous night, but I had...

MR. NYLAND - You were excited by the answer and you became involved in that then it was more feeling and some thought and it prevented you completely from doing any Work. You thought about Work and it was in contact with ^{it} but you did not convert the energy into an actual attempt.

Richard DeFao - I believe that, that's why I...

MR. NYLAND - Yeah, because you see your partiality, your, uh, identification with the experience was too strong. You have to wait. If you say yes the next day of course it's right. Also it can be a little later. It is as if you come down from the mountain and come to halfway point then there is not atmosphere of the mountain, air itself as strong, and you're still a little bit away from the earth, so you're not as much attached to it. That is the time.

Richard DeFao - Yes, and that's what happened. I was - I was very str - I - I knew I wanted to Work so much that my - that - that I was very suspicious of what I had done. I knew I was involved, but the next day when I didn't feel this uh great involvement but I still had the sense of how I had reacted uh, that the - I - I really had a sense that I do not have control over myself at all.

MR. NYLAND - Yeah, but now, Richard, let me ask what kind of simple attempt did you make when you now so called came down again to earth and Worked. Try to describe it

because I would like to know for sure.

Richard DeFao - Well, I purposely decided just to do a lot of errands that required a lot of walking and uh, and I, as I walked I, I had the feeling that I was not that my body was walking, but I did not have control over it.

MR. NYLAND - No, no. No, no, no, no, no. We're not talking about control. You used the word already a few times and that's why I asked what is Work for you? It's not a control of myself. I - I - I remember listening to the questioning last week and also previous to that. Are you quite sure you understand what is objectivity?

Richard DeFao - No, I'm not quite sure.

MR. NYLAND - Objectivity does not include a desire to control yourself.

Richard DeFao - No, I uh I was not desiring to control myself, but ...

MR. NYLAND - No, no it is not so much the desire perhaps but when it takes place it - it is opposing Work.

Richard DeFao - When what takes place?

MR. NYLAND - When there is this wish for control of some kind or control so called exists, it is opposing Work on yourself. Your unconscious state is much too strong.

Richard DeFao - No, I, I was not wishing for control. I was recognizing that I wasn't self motivated in some sense, but I was just walking.

MR. NYLAND ^{good,} But was there anything positive?

Richard DeFao - Yes, I...

MR. NYLAND - What?

Richard DeFao - I felt this was a positive experience.

MR. NYLAND - No, it isn't. Not in the sense of Work. It is ordinary experience yes,.

To say it very simple, was there any objective faculty, was there an 'I', was there a difference between an 'I' and an 'it'? Was there an observation process giving you this 'I', information about yourself? The fact of you existing in the way you were without description without like, dislike and so forth. All of that, was there anything objective in this particular experience?

Richard DeFao - Uh, what I'm telling you, what I'm trying to describe is not that I was reacting in distaste that I didn't have control.

MR. NYLAND - Yeah, but you see you still get stuck on the word control. Control doesn't enter at all in any description of Work.

Richard DeFao - Well it was that I felt a certain separation that that . . .

MR. NYLAND - Good, good, if there was a certain separation, in what way now? If there is a description, was it a separation of two things that were alike or is the separation of something that is an entirely different quality compared from the other where you might say it might have come from. If I cut a piece of a candy bar the two sides are separate. I can say one is it and the other is I, but of course it isn't. That what I call 'I' has to be quite different, it is not chocolate any more. When I talk about 'I' and 'it' and there is an 'I', this 'I' is not like anything of me myself, it is not a mental process I'm familiar with. It is a registration of a fact existing, but in such a way that there is no possibility even of description. This is what I'm trying to tell you because I think you are not clear.

Richard DeFao - No, I - I think I do realize that, I, from the experience that Robert was trying to get me away from, uh, and what happened last week was not that, but I, uh, I still thought it was valuable. I had - I - I thought I was coming to a new understanding of what it might mean not to be identified with myself.

MR. NYLAND - Now good. It can help you that way as long as you know that you're not there yet.

Richard DeFao - Oh, yes.

MR. NYLAND - Yeah, but don't say that too glibly. You're not there, you don't even smell the objectivity as yet. But keep on swimming, Richard. All right? Will we let it go at that?

Richard DeFao - Yes.

MR. NYLAND - Okay.

Questioner - Mr. Nyland.

MR. NYLAND - Yeah.

Questioner - My name is Roy. It's - it's become very apparent to me that things like honesty and clarity, simplicity are very necessary to anything I want to do in regard to Work and I have become content, almost overly content in the fact that I've been able to, for some reason I don't know what, become a little ~~more~~ more honest a little more clear and a little more simple, but I can sort of poke myself and say well that's not Work and I really think there's a very definite simple idea regards to Work (1) that's what you, uh, seem to stress very much.

MR. NYLAND - I think it's in the right direction, isn't it? Are you a little hesitant to go a little faster?

Roy - Yes, very.

MR. NYLAND - Yeah. That you have to find out why. Are you a little bit happy go lucky?

Roy - Uh, yeah.

MR. NYLAND - And a little bit lazy?

Roy - Very.

MR. NYLAND - Okay, so all you do is to smell the flowers of paradise without being (*in side?*)

Roy - Right.

MR. NYLAND - But will we continue?

Roy - Yes.

MR. NYLAND - If I take you by the hand maybe I will run, can you run with me?

Roy - Uh you're older than me, I can run faster.

MR. NYLAND - ~~Alright.~~ *what?*

Roy - I think I can run with you.

MR. NYLAND - Yeah, yeah sure. The road is paved you know the road to infinity is paved with honesty and simplicity, but they have cobble stones. They're very difficult to walk on. Okay. You know what I will do. I stretch out my hand towards you. You try to grasp ^{it,} and just at the moment when you think you can, I draw my hand away. That's the way we will walk. Okay?

Roy - Thank you.

MR. NYLAND - How much more there, Bob?

Bob - ~~Ten~~ minutes.

MR. NYLAND - Ten minutes. A long time, huh? Who has more experience of this kind? It is of a different level. When I mentioned the difference between 'I' and 'it', can you see the difference? Because usually when you say 'I' you think you know yourself when you say I can be able -- I am able to do this and to do that. Of course this 'I' is quite different. It is still your own. It is still it is partially created by you and partially it is allowed to exist as a

result of your prayer. So an 'I' is not something you separate out and let the machinery run. In the same way that the rest of the activity of a mental kind starts to run in your head and is running all the time, you know that machines when they are running have a certain hum. They make a noise. You know that. With an electric motor. And you hear it, Hmmmmmmmm. And continuous like that. The 'I' also has a hum. But that tone is one octave higher compared to the general factory. That's why it starts out in it's quality and the creation of that what is taking place in that -- those two places above the temple, is that the machinery is now starting up in a different way from what it used to be. In the very beginning the mind was unspoiled as in a child. And every part and particle of the mind was functioning quite freely without interpretations really. There was not enough knowledge as yet to interpret. And it was uninhibited. It was quite free. The impressions received by the mind of a child are not catalogued. They are just retained and of course they are registered in a certain way without any particular notion of where they belong, and there are no associations in the very beginning. I would say it is almost an ideal state. If it could actually become that, and even such that a child going through that period continues to talk about himself as Robert says this and Robert says that, he does not say I. And the trouble is that when the little child starts to say I, he makes a mistake. Because then to some extent he says, he has a possessiveness about his mind and then he feels that his mind ought to be this and that and it is then the mind is separated from Robert, and when one says I one continues, I say, in an ordinary natural state without even the wish to remember that before that it was much and much better since there was more freedom. Such a pity that in education we go through that period because we even encourage a little child to have to say I instead of saying Robert. If he keeps on saying Robert he remains neutral regarding himself and it is really an

expression of objectivity of that what he is is very much the same as someone else which name is Peter or Arm²aria or whatever. But when it becomes I he becomes identified with it and this is the form of possessiveness which afterwards becomes identification. And that's the trouble we are living under. And if we now want to create something that is different we have such a hard time to take it out of this mental functioning realm and give it an opportunity to start to vibrate in a different way, as I say one octave higher. So that when you start to separate 'I' from 'it', 'it' remains on the level of 'it's' ordinary existence. We call it horizontal because there is very little that is either intent or even a wish to go away from it or to fly away from it is impossible. And so the activities take place and of course it is ordinary two dimensional world of that what we see, not knowing perspectives, we just see that what happens and it looks like one flat surface. The 'I' on the other hand is on a different level and a different step and where the one step starts you might say to climb up on that verticalness of that next step, the length of that height is an octave so that that what is on the surface of the lower step is separated by means of an octave from that what is the higher step. The 'I' lives there and 'it' remains in existence, and now this 'I' as the next step and belonging to the same staircase has a task to fulfill. As if this 'I' living on the next step has to look over the edge of the step to see what is happening on the step of 'it'. You see this picture. It is Beelzebub observing the earth from the state of Mars. With a telescope, a teskooano. And this teskooano being one octave long and relating then the next step to the lower step and a concern for everything that is still on the lower step to help it to come to the higher step so that you might say the 'I' is not alone but would like to have companionship, but it can only become a companion when that what is 'it' is changing also in the direction of 'I' and will not be allowed to live on the next step unless they, that is those manifestations

and those expressions of life are Working for themselves to climb up the verticalness. So you see it is a question of reaching a certain step and then bumping your head against the next one and knowing that you cannot go through it and knowing that there is no detour either left or right because there's the wall, but that the step only can be negotiated by climbing up it and the process of Work is this vertical line. The addition sometimes I say of a new dimension but in reality a creation of something reaching the next step which will give me a vista of myself as I really am, and the higher I climb up that step the closer I come to absolute knowledge regarding myself. Of course it sounds like a very simple way of expressing it but every once in a while when you see yourself in your daily life and you recognize that you are a little up against it and there is an obstacle in ^{the} ~~your~~ way you have to overcome and maybe you can see it as a step up, and then try to find out what is it, how high is it, how difficult is the obstacle and to marshal all your forces on the step below, just then concentrating at the moment when you wish to go up, you are at "Mi". So that the step below is really in connection with the step above, the first triad of a different kind of an octave which we call "Do - Re - Mi". As soon as you get to the edge of the step you start walking and in your walk you describe all kind of horizontal lines, the edge is "Do". The edge where this step goes up is "Mi", the step itself is "Re". There I, sometimes I say, I gestate. I put all my energies together in order to climb up from "Mi". The horizontal ends at "Mi". The vertical starts at "Mi". And that what I face is "Fa". The edge of the next step is "Sol". The step at the end of that one where it goes into the next step would be "Si". The level of the second step is "La". See your life like that. See that you are constantly trying to go up. And that what is now living unconsciously and as it were in a crib, not fully born as yet, still starting to breathe, is like the beginning of Work. And that it is a person's

task to see what they can do to give education to their child of objectivity. And to care for it to the best of his knowledge and to carry it to the best of the forces of his emotions. You must love Work. If you don't love it you will not have a relationship. A mental occupation with Work is not enough. A real feeling for that what you could become as a human being has to be introduced. To some extent you pity your state of unconsciousness, but when there is the possibility opened up that it need not always be that way and that there is still the possibility of a step up you will start to hunt, where does my step on which I am now end and where is the indication of a verticality which will give me more freedom from the step I now live on. From the step in acknowledged as an unconscious state and acknowledged as a not permanent one, a temporary one, wishing to come to a level where I then for a little while at least can rest, more or less realizing more permanency although the activity continues to exist for a little while that second step gives me a chance to look back and to see where I came from and with that insight, perhaps it is not insight, perhaps it is more aspiration of where I come from that I wish to go to something that I see as a possibility and believing in the potentiality becoming actual, I realize now that it is necessary for me to become regarding myself inspirational in wishing to reach that kind of an aim. You can make this group ...

(end of tape)

Rough draft

Transcribed: Mark Propst

Proof: GKB